

The Vanguard

Vol. I.

DAYTON, OHIO, SATURDAY, MARCH 21, 1857.

No. 3.

BE THYSELF. SERMONS FOR MANHOOD.

BY WILLIAM DENTON.

NO. I.

One is firm as a mountain : he feels like Rhoderic Dhu, when he exclaims—

"Come one, come all ! This rock shall fly
From its firm base, as soon as I."

Another is pliant as the wheat-stalk that waves in the June breeze. This man is spiritual ; every breath that he draws is redolent of heaven : he mounts as naturally as the freed bird, and carols in the sky. That man gravitates to the earth like a thunder-cloud big with a shower.

The arms of the benevolent would all mankind embrace. If he was made of gold, his sympathy would lead him to give himself away for the benefit of mankind. Some such give away all that they have, and sometimes more than they have, while the economical find the purse strings twined around their hearts, and think ten times before they give once.

If all were credulous, the world would feed on lies, and dire would be the consequence. If all were sceptical, new truths and strange facts would stand knocking at the world's heart for centuries, in order to obtain admission. If all were firm and unyielding, progress would either be impossible, or very slow : if all were pliant as some, revolutions would be as plentiful as showers in spring, and peace and stability would be at an end.

If all were spiritual as Swedenborg in his latter days, corn and potatoes would be sadly deficient ; and if all were "of the earth, earthy," man might as well be a savage in the wild.

There may be too wide aberrations from a normal standard ; but men's moral natures as naturally differ as do their physical constitutions. One man's religion is like the sun, fervid and intense : another's like the moon — calm, cool and beautiful ; and another's, like the stars, bright and saint-like ; yet all lovely as the varied flowers of the prairie, or the varied tints of the evening sky.

Hence, the importance of the exhortation of my text—**BE THYSELF.** There is no manliness, no virtue, no originality, without it. All great poets and philosophers, all great reformers, have thus dared to be themselves ; and this was the secret of their greatness. What made Homer the prince of song ? What enabled the old "blind man of Ohio" to chant a strain to which the hills of Greece echoed for centuries, and whose vibrations are still heard, even in the din and roar of the nineteenth century. He wrote in his own inimitable style the beautiful thoughts that crowded into his brain ; from the heaven of his own creation he poured down his melodies, and a busy world on tiptoe stood to listen.

Who was Shakespeare's model ? Whence did he draw the supplies of which millions have drunk and been refreshed ? With no broken pitcher did he go to another's well, but drew from the exhaustless fountain of his own soul. Like a granite mountain he stands, the culminating point of which no traveller has reached : as men ascend, they see untrodden heights that have never yet been scaled. Had he been a mere imitator, he would have been a mole-hill long since trodden to the dead level of the plain.

How did Bunyan write his *Pilgrim's Progress* ? As the brook babbles, taking no counsel of other brooks, but telling its own story in its own way ; and, in spite of its absurdities, the Tinker's book will live for centuries to

come. Copernicus and Galileo taking counsel of their own souls, boldly marched into the starry land, explored its untrodden realms, and came back laden with new truths. Columbus, advising with no Past, old and decrepit, who had bounded the world, and inscribed on its boundary *NE PLUS ULTRA* (no more beyond) boldly launched his bark, and for weary months sailed on across the dark unknown, spite of tears, frowns and entreaties, until a new world, like a radiant maiden, leaped into his arms and blessed him for his manliness.

It was this self-hood that made Raphael the prince of painters, and Napoleon the prince of warriors. There is no excellence, no manliness without it. Mere imitators in art never scale the heights; but, placing their feet in the prints left by former travellers' they tire themselves out with a step which is unnatural to them, and faint and lie down by the way. In life's battle they never make heroes; but, wearing another man's armor which never fits them, and wielding a weapon never made for them, they accomplish little, and fall an easy prey to the enemy.

(TO BE CONTINUED.)

THE PHILOSOPHY OF REFORM.

It has been assumed by that large class in community, who deprecate all innovations, that they are the conservators of Order, and that were it not for them, society would be destroyed. — Consequently they call themselves Conservatives, and Reformers they denounce as Destructives. It is the purpose of this article to show that they are not as well entitled to the name as is the Reformer. The man who eternally hangs back, is not a conservative of the best interests of society, but a destroyer of them. I have this conclusion on the fact, which is proved by all science and the lesson of all history, that the world was not made to go BACKWARDS, nor to stand still, but to GO-AHEAD!

Change, Formation and Re-formation; in a word—Progression—is an original principle in nature. Rest forms no part of the Divine Economy! It is a state with which the Divine Energies have ever been at war. She is now, and ever has been, an outlaw in God's Kingdom. I am aware that a certain Old Book tells of God's resting. But in this, as in everything else, the revelations of Old Theology and Young Science are at loggerheads! Not only does Science disprove the idea, but common sense and every day experience, prove that the Great Architect never rests, but is eternally working. If we can conceive of any time in the history of the universe, when the laws that control matter—when gravitation ceased to act, we can imagine a time when God not only rested, but died! and a world without law—a universe without a God, becomes a matter of fact! But a universe in order, and man to witness it, disproves this most absurd—most monstrous supposition!

God, then, the living, moving, acting Principle, that animates all existences, was the first Great Radical! And in pleading for a reformation of society we are but imitating Him who has given us in His Eternal Programme, ceaseless change, formation and re-formation, without a single repetition or rehearsal! The wind, the wave, each atom, whether animate or seemingly inanimate—whether in a liquid or solidified state, is an agitator—is continually working for a change—for a "good time coming," when in obedience to the beautiful law of attraction upward—the impulse of progression, it can assume the position in the scale of being which Destiny has assigned it.

Want, the animus of all human movement, is no less that of all minor creations.

The unrest which it has caused in the human hearts of this age, is but the dowry of the heretofore, transmitted by hereditary descent from the primeval atoms of the Infinite. *EXCELSIOR*—the impulse of Humanity to-day—has been the battle-cry of the ages, co-extensive with the Universe! Onward and upward, is the anthem of all time—the song of all existence! Wherever there is life, there is motion. Where there is no motion, there is Death; and Death is the only Conservative in the Universe.

MOVE—is the mandate of Omnipotence! If you will not go up, you must go down. Growth and decay are the only conditions of existence, and whatever will not grow must give place to something that will. Man—however mulish—cannot evade this law. If he will not keep up with the times, he must, at least, keep out of the way of them, or be run over.

I have great respect for the honest Conservative, when in his proper place—IN THE HOLD of the steamer Humanity, as dead weight. He can be carried, if he will only keep still: he may even be useful as ballast; but he must not get out of his sphere; and he is so, most decidedly, when he is defining the sphere of others. When, alarmed by the working of the ship and the rapidly receding coast, he mutinies, and would compel the young Columbus to put about for the land-marks — when, in his grumpy fears, he essays to direct the engineer to put out the fires, or to throw himself on the safety-valve so as to "stop the critter," he has entirely mistaken his mission.

Humanity will come out right in the end, if tinkering quacks can only be induced to let her alone. She can outgrow her diseases, if she can only rid herself of her doctors. When, groaning under clogs and restrictions, she makes an effort to expel the obstructions, her physician comes and says, This fever must be stopped. Instead of regarding it as a proof of the presence of obstructions — of a healthy effort to remove them — it is looked upon as itself the enemy, and the "little giant" of medicine proceeds to "subdue" her. She is puked and purged, bled and blistered, until, finally, unless she rid herself of her friends, she sinks with the fever, a victim to conservative tinkering—the system filled with latent disease, which created a necessity for a periodical attack of Doctors, and a continual patching up.

Gentlemen of the Old School! you have had your way with the patient long enough. We respectfully counsel a change of treatment. You have had him some centuries, and, you say, he is continually growing worse, which argues a bad case or bad treatment. We say it is in the treatment. You call him a devil to start on, treat him like a devil, and, consequently, he acts like one; for he is very tractable. We want to see how it will work to treat him like a man. You took him in the Garden of Eden, innocent and free; and all went well, until laws and penalties were introduced; and, from that day to this, lawing man into order has worked badly.

The fruit was forbidden, and Mother Eve (just like a woman) wanted a taste, FOR THAT REASON.

Had the guests been treated like ladies and gentlemen, and allowed the full privilege of the garden, ten to one, the god would have had all his favorite apples to this day! And, Oh! what a world of hereditary summer complaints and spiritual doctors' bills would have been avoided!

There is a tendency in the human mind to become what it is taken to be. Treat a man as totally depraved, make him believe that he is, and you have done your worst to make him so. Laws and statutes, pains and penalties, whips and chains, prisons and gibbets, hell-fire and brimstone, and all the cursed paraphernalia of the code of Moses, are well calculated to make devils of men, not men of devils. Our laws, our institutions and our civilization are all based on church ideas. The State is the child of the Church—whose heathenish ideas, beginning with Total depravity, and culminating in an endless Hell, underlie the whole structure of society, and form the foundation of all our Jurisprudence.

The man who becomes thoroughly imbued with orthodox doctrine — whose God is totally depraved, as well as himself — has taken a long step hell-wards. These notions are in themselves thoroughly demoralizing and debauching; and, with the actions which spring from them, are quite sufficient to account for whatever of depravity there is in man. There is no redemption for man, until he rids himself of such unworthy notions of his own nature and of his God.

The trail of the serpent is over all that is bright and lovely on our beautiful earth. What motive has a person to improve, who conceives that he is wholly evil? Under the old regime of school discipline, the most approved mode of treating a dull or a mischievous scholar was to set him on a dunce-block, and constantly remind him of his stupid and evil qualities. The folly of this treatment is now generally recognized, and the enlightened teacher now tries to find out what good qualities he can in the child, and make him think he is somebody, or may be, instead of humiliating him, and crushing out every aspiration for the better.

Oh! when will our teachers be equally wise in regard to grown-up children! When will the teachers in the great school of the world learn that the jail and the gibbet, held in TERROR over the grown-up school-boy, are not the least incentives to virtue! Such barbarisms are unworthy the head and heart of the nineteenth century.

Knights of the birch and the black-strap! when will ye learn that man is not a criminal, except as ye have made him such! Ye have legislated him into vice! ye have made crime a necessity to him! He robs, because you have first robbed him. He must, then, steal or starve. He murders, because you first set the example. He commits crime, because you have so debauched his morals, by your example and that of the idol-god whom you set up for him to imitate, that he knows not Right from Wrong. You blot all hope from his soul, by telling him that he can do nothing good, for there is no goodness in him. You erase the ideal in his own soul, and give him one instead, which you christen the Infinite Good, which is, in reality, the incarnation of all that is bad!

You expect him to be just; and yet you so define Justice as to justify his Ideal in a course of conduct towards his creatures in which merit and demerit have no bearing whatever, and Sovereign whim reigns supreme! You expect him to be good, merciful, generous, &c., and yet you set him a pattern for imitation who is justified in disregarding every noble attribute, in outraging all our ideas of goodness and uprightness, simply because he happens to have the power! thus abolishing all distinction between Right and Wrong.

Ye blind guides! when will ye tire of attempting to bring Goodness from that which, in its essence and ideal, is totally depraved? and when cease to make yourselves ridiculous, by worrying into fits over every innovation, for fear that what is TOTALLY DEPRAVED will become worse?

When will ye resign an administration which has demonstrated nothing but your utter incapacity, and the long-suffering of your subjects? How long will ye continue to legalize Land robbery, body robbery and soul robbery, and seat the greatest robbers in pulpits and Legislative Halls, while ye build prisons and gibbets for better men than you? The little, outlawed thieves and robbers who plunder in obedience to the mandate of self-preservation, are nothing before God to the legalized robbers who sit in the chariot of state, and legislate away the Poor man's heritage, the common mother earth — who steal away the poor man's life by inches, making SLOW murder lawful and honorable!

Ye transform vice into virtue, and virtue into vice! Ye sanctify and justify all manner of crime and wickedness, because God does it! Ye have poisoned the fountains of morality, by throwing the sacred mantle of Omnipotence over every attribute that distinguishes men from demons. Ye have taught men to

look on each other as fiends to be throttled, instead of brethren to be loved. Having filled earth with selfishness, strife and hatred, ye have pointed to the fruits of your work as proofs of innate depravity!

Had ye stopped here, there had been hope for man. Earth, with all its actual evil, might be borne, had ye left its inhabitants a home of goodness to aspire to in the future — a God of goodness for an ideal.

But earth was too small a theatre for displaying the tactics of hell. All Heaven must be monopolized, and filled with privileged Aristocrats! The monopolies and slaveries of earth, if considered as temporary and incidental, might prove to be such, were they not approved in principle and justified in practice by a theology which seats an ALMIGHTY SLAVEHOLDER on the throne of Jehovah, and divides the universe into two great plantations, the one filled with the full-fed and favored, the fat and sleek, happy and contented kind, perfect Athelstanes, intent on the garbage, with all aspirations for freedom, all feelings of common humanity and natural affection crushed out. Renegades from the camp of Satan, under promise of pardon and better pay, without one stipulation for their companions in arms, they are promoted to a seat at the right hand in the grand amphitheatre, to sing psalms of thanksgiving to the Arch Demon, as he unchains the fiery fiends, and bids them tear the flesh and lap the life-blood of his prisoners of war—slaves, but with the love of freedom left, and rich in the luxury of hate.

Ye bawling, pious Abolitionists, that strain at such a gnat as American slavery, and swallow such a camel as this, what mean ye? Ye weep at the momentary cruelties endured by the victims of an earthly tyrant. Have ye no tears to shed over the Uncle Toms of a system which is as much more horrible and fiendish than American slavery as the Infinite is above the Finite—as Eternity is greater than Time! Has Heaven no Birneys to plead for the victim of Celestial tyranny? no Adamsses to defend the right of petition? no Lovejoy to die for the freedom of the Press? no Garrison to raise the standard of dissolution? no Torreys to “remember those in bonds as bound with them?” Is there no underground railroad, no Canada to flee to, no Massachusetts to pass a personal liberty bill? no Sumners to denounce the monster crime? no Gerrit Smiths to ring in the ears of usurpation—“There can be no law which is not founded on justice!”

Is there no Republicanism, no Democracy, no Christianity, no humanity in heaven? nothing but base, mercenary selfishness, devotion to “Law and Order,” and reverence to the “powers that be,” right or wrong?

It cannot be. If hell be such a place, and God be such a god as he is represented, and hell have not a St. Domingo, heaven will yet furnish themes for other Miltons, and its Lucifers will find backers among the generous and noble who love their race and hate tyranny, in spite of all the dough-faces and Border ruffians, the Union and Safety committees, the Fugitive-slave laws, the Fillmores and Pierces, the Brookses and Douglasses, in earth or heaven.

It is humiliating to think that it is necessary, at this stage of the world, to combat that old, heathenish lie—that caricature of God and man, embodied in the orthodox idea of Heaven. But it must be done. Reform must take place in Heaven, before it can descend to earth. The gods must be regenerated, before men can be! So long as hell remains a slave-ship—a “black hole” filled with God's creatures, he standing on the hatches, and the saints' occupation in heaven consists in an eternal round of sycophantic psalm-singing and servile homage to a jealous, egotistical and revengeful tyrant, and so long as he is taught to pray—“Thy kingdom come, thy will be done on earth, AS IT IS IN HEAVEN,” so long will the shadow of this horrible ideal rest upon the earth, to darken the progress of humanity.

Yellow Springs, O.

C. M. OVERTON.

THE VANGUARD.

SATURDAY, MARCH 21, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

NOTES FROM THE LECTURING FIELD.

Two weeks ago I lectured at Muncie, in the Court House, to large and attentive audiences. On the Sunday morning I gave them a lecture on Progression, in which I shewed it to be a law of the universe operating, through all nature — gave them the history of the earth, as revealed by Geology, from the granite rock to the thinking man. In the evening I gave a discourse on Selfhood. On Monday answered popular objections to Spiritualism, and on Tuesday gave a lecture on Marriage, to men. How needful it is that light should be shed on this all-important subject; yet how few there are to do it!

Monday—lectured at Little York, after a day's ramble in the stone quarries in search of fossils. Thursday at Chesterfield, and Saturday, Sunday and Monday at Noblesville. Everywhere men are progressing out of the old, false, ignorance-begotten systems in which they have been educated, into nobler views and are living better lives. Some have given up their filthy habits of chewing and smoking tobacco, and many more are thinking about it. Many are improving their minds by reading, writing, rational conversation, and first-hand lessons taken from nature herself. Large audiences flocked to hear the word, and an interest is taken in radical reform never before manifested.

In Richmond and Noblesville the friends of free thought have organized themselves under the title of Friends of Progress. They hold free meetings on Sundays for the investigation of all subjects pertaining to human well-being. I have attended their meetings and found them very interesting. Would it not be well for the friends of free thought and free expression, everywhere, to hold regular meetings, to learn, and teach? The world is a school; we are all teachers and scholars, and shall be for ever.

W. D.

PSYCHOMETRY AND SCIENCE.

We live in wondrous times. The dreams and fables of bygone ages are the realities of the nineteenth century; and what we now know is only the alphabet of the unwritten future. Revelations of the past, such as only a God might be supposed to reveal, are being made by the new science of Psychometry. The history of the globe will be rewritten; and a wonderful record it will be.

The psychometer can penetrate the rocky strata of the earth's crust, can travel back millions of years, to the period when her deep foundations were laid, and reveal the process by which the mighty structure was upreared—can traverse the Silurian seas, observe its Mollusca, Crinoids, corals and unwieldy monsters of which even the geologist has not dreamed—can walk through the forests of the Carboniferous era, and view the ferns and club-mosses as they lift up their heads to the tropical sky, scan the Saurian monster of the Oolite and the gigantic mammalia of the tertiary.

This is no dream, but a positive scientific fact, as I have proved by numerous, carefully-conducted experiments with my sister and others. Every stone has a tongue, and we have only to quicken our ears and learn its language, and it becomes eloquent with truth. It is a book in which past history is recorded, and the psychometer can read it. Many wonderful truths have thus been communicated in Geology, Zoology, Botany and Archaeology. They will be given more in detail in future numbers of the Vanguard.

W. D.

When the laborer has his hire, the work speeds swiftly.

THEOLOGY AGAIN.

Brother Joseph Treat,—I like your style of writing; it is fresh, invigorating and individual. It is your OWN way and therefore, better than if borrowed from any one. Most of your ideas also I like, and you will not be surprised that there are some I do not like.

Had you waited for a specimen of my New Theology you would have spoken of it differently. You would have found that the Theology I inculcate is no relation of that old, cobwebbed rotten system which you hammer so unmercifully. 'Tis many years since I travelled out of Egypt, and am no more likely to return, than you are to creep back to babyhood again.

I believe in no God outside the universe, nor do I believe in any God that made the universe, but I do believe in a God that is ALL. What that ALL comprehends, I know not, you know not; but we shall have an eternity in which to keep finding out.

Men use words according to their own understanding of them; of course I do the same; you must not expect me to father the notions of other people.

I believe in marriage; you say you do not, but you need not suppose that I uphold, what some men, consider belongs to marriage. So I believe in a God, in religion and in theology, though my explanation of them would be very different from that of many. There are many useful words that I have no disposition to throw away, though I dispense with the absurd ideas some people attach to them. You will find that my Theology includes "Science, Philosophy, Reason, Scriptures of the earth, Scriptures of the skies," and something else, that you have yet to learn—Life—Eternal Life. You say, men are yearning to be great, noble, pure, free and perfect. So they are; and they will live to be so, but it will not be in this life. The best will attain to that condition but partially here, and only the great hereafter can satisfy the longing soul.

Thy Brother,

W. Denton.

GENESIS AND GEOLOGY.

In three discussions that I have had, each of the orthodox disputants has taken different ground in reference to the meaning of the account of creation given in Genesis.

The first one argued that the account was literally correct; God made the world in six days, and rested on Saturday from his week's labor. The second said "day" meant an indefinite period of time—might be a million or a thousand million of years; and when met by the Sabbath, which must also have been an indefinite period of time, and the fact that it was bounded by a morning and an evening, and is spoken of as the period during which it was light, he only replied by rambling off on another question that had nothing to do with the subject.

When told that geology revealed the fact that fish existed in great abundance before grass, herbs and trees, whereas the Bible taught that grass, herbs and trees were made two "indefinite periods of time" before fish, he replied that the Bible did not say that there were no fishes made before plants. Thus acknowledging, virtually, that the Bible account of creation is false—professing to give the ORDER of creation and giving it falsely.

The third took the ground that the Bible account was not an account of creation at all, but merely a history of the remodelling of the earth about 6000 years ago! When met by the fact that Niagara river must have been flowing in its present channel for at least 60,000 years, during which it has cut its way back from Lewiston to the Falls, and that the Delta of the Mississippi shows that it must have flowed on for at least 150,000 years, he had nothing to say in reply.

To what shifts men are driven to support a lie. Why not confess the truth at once, and no longer allow old fables to take its place.

W. D.

CONGENIAL RELATIONS.

It is well to devote some time and space to speculations on the past history of the world, or to discuss the utility of institutions which we have but little power to alter, and none to abolish. It is at least equally useful to devise some immediate and practicable mode of bringing friends of progress together in their business, social and conjugal relations. Unitary Communities are beneficial to a certain extent; but until preliminary changes are made that will take at least one generation to effect, the majority of friends of progress will be either unable or unfit to start or join them. Reform neighborhoods will naturally grow into Unitary Communities, as soon as the people composing them are ready for the change; and experience demonstrates that it is useless to try to GALVANISE people into a life for which their degree of progress has not yet fitted them.

"NOW is the accepted time; NOW is the day of salvation." Can we not do something at once, and in small groups of two or more families or individuals, to improve existing social conditions for ourselves and our children, without waiting for prospective movements dependent for success on the combined movements of hundreds or thousands, and involving the necessity of nineteenth-twentieths of those intending to join it, "pulling up stakes," in order to do so?

WE CAN. The friends of progress, now scattered from the Gulf of St. Lawrence to the shores of the Pacific, can gradually be gathered into Reform neighborhoods by the following simple, yet efficacious mode:

We will devote a portion of the paper to a List of friends of progress desirous of changing their present positions, with a view to forming such business and social relations, as will give them better opportunities for self-culture, and more congenial society. Those sending their names for this purpose, should also specify their ages and occupations, whether married or single, with any other important particulars. On the other hand, we will also insert lists of Progressive neighborhoods, or individuals not desirous of moving, but able and willing to furnish employment to such as are desirous of changing for the purposes previously mentioned. Such should state what occupations are in demand by them, and what facilities would be offered to those following them.

For insertion in the preceding lists NO CHARGE will be made for three insertions of five lines, or under; but any one deriving sufficient advantage from the arrangement to pay our usual rates should not fail to remit the amount, as for other advertisements.

CONJUGAL RELATIONS.

Whatever be the defects of existing marriage regulations, progressive people, as well as others, must and will form conjugal relations more or less in accordance with the present social order. If means are not taken to secure congenial conjugal relations, uncongenial ones will usually be sustained—even by advanced minds—in preference to none; any faculty will prefer husks to starvation. Thus, advanced reformers bring into existence children inferior to themselves, to undo the work they have spent their lives in effecting.

The friends of progress, as yet "few and far between," find, in many cases, almost insurmountable difficulties in becoming acquainted with congenial persons of the opposite sex. We propose considerably to lessen these difficulties by opening a list of progressive persons desirous of forming such unions. All such should send to this office their real name and post-office, accompanied by a fictitious name, for insertion: also, leading traits of character, occupation, age, opinions, dietetic habits, &c. The real names will be kept secret, until the parties wish to communicate directly with each other—the Vanguard office being meanwhile the medium of correspondence.

The Terms for matrimonial advertisements will be about HALF those for ordinary purposes, viz.:—one insertion, 50c.; subse-

quent insertions, 12c. each, for ten lines. Three lines, first insertion, 25 cents; subsequent insertions, 6c. each.

We think that so far as the preceding suggestions are carried out, they will do more for immediate, radical, practical reform than any plan yet devised, notwithstanding the objections of impractical dreamers on the one hand, and sensual externalists on the other. Prevention is not only better, but far easier, than cure.

A. C.

PIOUS LIES.

The extent to which these articles of orthodox commerce are still manufactured, by the American Tract Society, and kindred instrumentalities, to supply the paucity of facts, is almost incredible, even to many persons otherwise well posted in the history of religious controversy and sectarian intolerance.

All students of Ecclesiastical history are well aware that such means were extensively and avowedly used by the "fathers of the Church," for disseminating their religious ideas. But few know that the same means are as extensively, though not avowedly, used at the present day. Then they were used to get up false miracles; now, to blacken the characters of such as question the infallibility of their oracles and expounders.

Among the most conspicuous, (and, consequently, the most calumniated) of the assailants of modern church-ianity is THOMAS PAINE. A writer in the TRUTH SEEKER having, repeated a few of these stale slanders against Paine, replies have been elicited which open up a chapter in the history of orthodox frauds, as amusing as it is instructive.

It seems that the American Tract Society published a work wherein it is represented that Paine sent Franklin a manuscript copy of the Age of Reason, asking his opinion on it, whereupon, it is stated, the latter wrote Paine advising him to burn it. The letter is given at length.

Unfortunately, Franklin died in 1790, whereas the FIRST part of the "Age of Reason" was not written until 1793. The correspondent thereupon observes that—

"As Franklin and Paine were both of the same religious faith, according to orthodox rules, Paine, to have obtained Franklin's opinion, would have had to send the manuscript to Hell: and there was no mail carried from France to that place, in the time of the French Revolution."

The same writers, W. Haskins and O. Shephardson, show up similar falsehoods respecting Paine, coming under the head of "Pious Frauds."

BATTLE CREEK SCHOOL.

The following particulars have been received, respecting this liberal institution:

"It has a capital of \$5,000, and an extensive Philosophical and Chemical Apparatus; also, a fine Geological cabinet. 108 students have been in attendance during the fall and winter terms. Spring Term commences March 30; Fall Term, Sep. 7. Each term continues 14 weeks. Board \$2 $\frac{1}{2}$ week; tuition, \$3.75 to \$4.50. ($\frac{1}{2}$ term?) The principles and management are decidedly liberal. Communications should be addressed to H. Carnell, Battle Creek, Mich."

Will John O. Wattles send something similar?

Dr. N. H. Swain, of Columbus, O., will answer calls to lecture on Spiritualism and other reforms. From a recent psychometric examination, we have formed a favorable opinion of his capacities as a lecturer, and his character as a man.

Morning is the type of the freshness of the Eden time, but the even-tide is that of the glories of the Millennial dawn.

Extracts from Correspondence.

"The tolling of the first bell of the Vanguard has reached my ear. I am resolved to be ready to take a seat in her "cabin" before she pushes off. So send my name up to the clerk and have it registered for a 'through passage;' for I intend to stick to the vessel until she reaches her grand port, or capsizes and sinks in the storm of popular prejudice.

I like the company, captain, crew, mates, passengers and all; and am therefore willing to pay cabin passage, and help wood too, if needed.

K. GRAVES."

"That's the way to say it! Wanted—"a few more of the same sort." The vessel is staunch, and the engines in thorough working order; but we have a rough sea, contrary winds and powerful currents against which to make head-way. We, therefore, need all the passage money that can be obtained, to furnish fuel to get the steam up, and keep the machinery well oiled.

We receive many letters similar to the following. They indicate an extensive and unmistakeable demand. We hope to succeed still better in supplying it, when somewhat relieved from pecuniary anxieties, by an increase of subscribers sufficient to meet expenses.

"I enclose to your address \$1 for the Vanguard. I wish to file the papers for binding: the matter such a book contains, is of more value to me than all the gold of California. R. P. A."

Somerville, Butler Co., O.

From A. S. Davis, Yellow Springs:

"The name you have chosen is rather significant of the position you occupy, and I trust that you will ever present a front to the enemy (I mean those who act like enemies) that will defy opposition. * * Speaking of bells, reminds me of a recent effort by our Methodist friends to 'get up a revival.' Many meetings were held, both day and night, with a determination not to give over, until the promised blessing came. By perseverance, a few backsliders were drummed up, but new converts were as scarce as might be expected in a place where free discussion is recognized. At length, in consequence of the severe pounding of the bell during frosty weather, it cracked—when lo, the work of saving souls was suspended!

I remarked in my last letter, that we were getting somewhat lukewarm here; but, when you learn that this is occasioned by the withdrawal of all opposition, you will rather regard it favorably, than as indicative of a spiritual relapse."

"FREE LOVE SOCIETY."

"Mr. DENTON.—Sir.—I understand that you belonged to the so-called "Free-Love Society." If so, will you please give your reasons for associating with them? also a synopsis of their faith, or belief, on which their Society is founded? A READER."

I am not aware of the existence of any such society; and, therefore, cannot be expected to give my reasons for associating with its members. If "Reader" refers to the "Progressive Union," it would be well to enquire of some of its members, as I am not one, and never was. W. D.

Received since last acknowledgment—

E. Poiner, H. Longstreth, Mr. Nutt, Susannah Frost, H. Bennett, R. P. Alexander, Ralph Watson, S. Koons, J. Elderkin, J. Pucket, H. Carnell.

Mr. Chadwick's received, and books mailed some weeks since. If not received, please write again.

Poetry.

LANGSAMLAND

Of all the spots in East or West
I sing the land supremely blest;
The sun finds not in all his round,
The winds within their ample bound,
Nor yet the peeping, starry band,
A place so strange as Langsamland.

The sun arises in the west,
And slowly creeps to find his rest;
While feebly dart his leaden rays
Through an eternal veil of haze;
The God who made it never planned
For sunshine bright in Langsamland.

No flowers grow, no gay birds sing;
But doleful bells are heard to ring;
The lambkins never dare to play,
The parroquets are taught to pray;
For piety is in demand
With all who live in Langsamland.

No sap on Sundays mounts the trees;
Within their hives sit moping bees;
The whistling winds are fast asleep,
And silence reigns o'er all the deep;
No wave dares dash upon the strand
When Sunday comes to Langsamland.

What people dwell within the place?
A rueful, woeful, groaning race:
All pleasure is a deadly sin;
Of him who dares to walk therein
The devil waits to take the hand—
So say the folks of Langsamland.

They ever mourn the golden Past,
Their eyes upon its glories cast;
The Present publicly deplore,
And what the future has in store.
The past was great, and good, and grand—
So say the folks of Langsamland.

A myriad priests within it dwell,
Who preach of judgment, heaven, hell,
A God of love who killed his son
To heal the mischief man had done,
A devil with his sable band—
So teach the priests of Langsamland.

If ye would feel the glow of youth—
If ye would see the sun of Truth,
A joy receive all joy transcends,
Then break your bonds and leave, my friends,
To owls and bats—night-loving band—
The gloomy vales of Langsamland.

W. D.

When a man doth curse his brother,
Deeming him a worthless elf,
His uttered thoughts are for another;
But they surely mean himself.

ANON.

Home is not a place, but the union of kindred hearts.

Standing Notices.

REFORM COMMUNITIES.

Berlin Heights, O. Francis Barry. See prospectus.

Rising Star Community, 7 miles from Greenville, Darke co., O. Communistic groups. Farm, saw-mill and printing office. John Patterson.

Icarian Community, Nauvoo, Ill. About 300 members, mostly French and Germans. Farm, printing office, and various manufactories. Communistic, but otherwise unprogressive. "La Revue Icarienne" is published there.

Hopedale Community, near Milford, Mass. — has a branch in Minnesota. Farm, mill, cabinet shop, shoe and shoe-box factories. Business is carried on partly by the Community and partly by individuals. No high salaries, or starvation wages. Separate houses. School. They are, in some respects, liberal; in others, the reverse. The "Practical Christian" is published here.

Raritan Bay Union, near Perth-Amboy, New Jersey. Unitary dwelling—business carried on by individuals and voluntary groups. Messrs. Reid and Arnold.

Something in the way of unitary life is going on at the domain formerly occupied by the N. A. Phalanx, five miles from Red-bank, New Jersey.

The Oneida Community, Oneida, N. Y., is in some respects, progressive; but its theology is almost as incomprehensible as the Athanasian creed. Their views on the sexual relations are peculiar, and would be, by most persons, considered licentious. They are known as "Perfectionists," and have several branch communities, and publish "The Circular."

Several other communities, mainly communistic in property matters, and orthodox in their theology, have been, for some time, in operation in various parts. Among these are fifteen societies of Shakers, the Zoarites, Rappites, and others.

Some agitation is going on among the Spiritualists in Texas, with a view to the formation of Harmonical Communities there.

REFORM NEIGHBORHOODS.

Berlin Heights, O.: Harveysburg, Warren co., O.

Wm. Huddleston, Cottage Grove, Union co., Ind., has land & houses which he wishes to dispose of to Reformers, on liberal terms. For some time past, the prevailing sentiment in that vicinity has been liberal in theology. Orthodoxy is there dead and buried. A school for Integral culture, on a limited scale, is projected. Other movements will follow, in due time.

Considerable reform feeling also exists in Richmond and Muncietown, Ind., the Western Reserve, Ohio, and elsewhere.

REFORM SCHOOLS.

John O. Wattles, West Point, Ind.

Raritan Bay Union. Hopedale Community.

Five miles from Battle Creek, Mich. H. Carnell.

The above lists are incomplete. As we receive it, further information will be furnished.

LIBERAL PERIODICALS.

Boston. — N. E. Spiritualist, A. E. Newton. \$2 per annum. The Investigator.

New York.—Spiritual Telegraph, Christian Spiritualist. \$2.

Auburn.—Clarion, Uriah Clark—\$1.

Age of Progress, Buffalo; \$2. Stephen Albro, Editor; Murray and Baker, Publishers.

Spiritual Universe, Radical Advocate, and Journal of Reform. Cleveland. L. E. Everett. \$2.

The Truth Seeker, Angola, Ind. \$1.50 per annum.

North Western Excelsior, Waukegan, Ill.

☞ All the preceding are weekly—the following monthly: Social Revolutionist, John Patterson, Greenville, Darke co., O. \$1.

People's Paper, devoted to Land Reform and Democratic Education. L. A. Hine, Cincinnati. 50c.

The Periodical Letter, devoted to Equitable Commerce. Josiah Warren, Box 252, Charlestown, Mass. 50c.

The Sybil—Lydia Sayer Hasbrouck, Middletown, Orange co., N. Y. Devoted to Dress Reform, Woman's Rights, &c. Semi-monthly; \$1 per annum.

WANTED;

A minister of one of the Dayton churches to take, in discussion, the affirmative of the following proposition:

Resolved—that the Bible is of Divine origin, and the rule of our faith and practice.

Let us see if they can defend in fair discussion what they are constantly reiterating in their "coward castles." W. D.

☞ We shall print but few extra copies; those wishing to secure complete sets should, therefore, subscribe early. Twenty-five cents worth of stamps will pay for three months.

☞ INFORMATION WANTED respecting the position and prospects of various Communities not recently heard from; also, of any new movements. DR. HASCALL would oblige by writing.

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Robert Rhodes.

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Napoleon, Henry county, O.

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Ripley, O.

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